St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 11. APRIL, 1909. VOL. XVI.

(For St. Anthony's Messenger.)

At The Last Supper.

Thrice-blessed one; Angelic John,
Who on the Saviour's Breast reposed,
And heard, whilst sweetly resting there,
The secrets which His Lips disclosed,
Surpassing joy 'twas thine to know,
So close unto the Sacred Heart
Of Him, thy Master, God and Lord,
From Whom thou wert so soon to part!

We may not claim such happiness,
But He doth come to us instead,
To strengthen us with grace, and bless
Our souls with Eucharistic Bread!
O dear St. John, we may one day
Be worthy of the loved embrace
Of Him with Whom we hope, alway,
To dwell in glory, face to face!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

Tertiaries will sedulously exercise kindness and charity among themselves and towards their neighbors. (Rule, II. §9.)

WHEN St. John, the beloved Apostle of Christ, he who leaned his head on the Savior's breast at the "Last Supper," was no longer able, on account of the infirmities of age, to walk to the assemblies of the faithful, he was carried thither by his disciples. And there, surrounded by those whom he loved, he invariably began his discourses with these words: "Little children, love one another!" His hearers, growing somewhat weary of these oft repeated words, asked him; "Why dost thou always exhort us to love one another?" And the holy old man answered: "My children, would that you knew how exceeding great this precept of fraternal charity is; it embraces all the others! Love one another in the spirit of mutual charity, and you will be true Christians, you will be perfect, you will be saints!"

These words of the great Apostle of Charity argue the immense importance attaching to this command. And yet of all the laws of God, scarce one is so frequently transgressed as this. Let me, therefore, say a few words to you, dear children of St. Francis, about fraternal charity, a virtue which may be called "the key to the heart of God and of man." I know, I can say nothing which you have not already heard a hundred times before, but it may be the means of recalling to your mind truths known long since, yet, perchance, forgotten.

Fraternal charity is the love we owe to our neighbor, inasmuch as he is God's creature, made by Him to His image and likeness. Our Lord Himself proclaimed this duty of brotherly love, first of all by His own lips, afterwards by the mouth of His Apostles; so that throughout the Gospels, in all the Epistles, it is constantly inculcated upon us.

When a certain lawyer asked Jesus: "Master, which is the great commandment in the law? Our Lord answered: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." Satisfied with this reply, he was about to depart, when Jesus stopped him, saying: "And the second commandment is like to this: Thou shalt love thy neighbor as thyself." At the Last Supper, when about to go forth to His passion, addressing the Apostles, He said: "I give you a new commandment, that as I have loved you, that you also love one another." He calls it, as the Fathers of the Church tell us, *His* commandment and a *new* commandment, to express His special desire that it should be faithfully kept by all men; to signify that among all virtues that of charity was the dearest to Him. And as it is natural to

repeat anything that we have at heart, our Lord says again: "By this shall all men know that you are My disciples, if you have love one for another." In these words He gives them to understand that the *distinguishing mark* of His followers will not be that of leading a pure life, to be penitent, mortified despisers of this world's vanities; no, it will be their *mutual love* for one another.

The Apostles also, the depositaries of divine truth, proclaimed this precept to all nations. St. Peter says in his first Epistle: "Before all, have a constant mutual charity among yourselves." St. Paul, speaking of the gifts he might possess, the sufferings he might endure for the sake of his brethren, adds that if he had not charity, all else would profit him nothing. And St. John assures us that "if any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, Whom he seeth not." (1. St. John, 4, 20.) From this we clearly see that charity is *the device* and *watchword* of the Christian.

How much more ought this virtue to be the *distinguishing mark* of Tertiaries who are enjoined by their holy Rule to show "kindliness and charity among themselves and towards their neighbors!" They should, indeed, be of one heart and one soul amongst themselves. What a terribly bad example would they give, if there were among them all sorts of division and dissension; if there were intrigues, cliques, jealousy, gossip, everything in short which would give people in the world cause to think or say: "Does so much gall find its way into the soul of devout people?"

Let there be union among you, even though you have to purchase the grace of that union at the cost of real self-sacrifice and of wounded self-love. Be at one with your neighbor, whoever he may be, as far as it depends on yourself. Let there be no cherishing of ill-will in your heart. Has anyone done you an injury? Be the first to make an advance towards reconciliation with him who has caused you pain, or rather towards reconciling him with yourself. By doing this tactfully and prudently you will have won the heart of your brother, you will have greatly edified your neighbor, and if the success of the reconciliation does not come up to the sincerity of your wishes, your merit will not be the less in the sight of God.

Do not forget that *charity begins at home,* and that your Rule desires that you should be at best when with your respective families. Love your parents, brothers and sisters, relatives and friends, neighbors and all with whom you are in daily communication. By doing this, you will carry peace with you wherever you go; you will have a special grace to find your way as the Angels do, "by gentle and gracious movements," into hearts which are antipathetic to each other; you will draw them together by the alluring charm of Jesus Who lives in you, and you will thus go through

the world, giving good example in your family and in your parish, spreading abroad the good odor of Jesus Christ, and drawing your neighbor to love Him.

The Ceremonies of Holy Week.

THE last week of Lent is called "Great Week," "Holy Week," or the "Week of the Holy Passion." During this week, the Church commemorates in a special way the Passion of Christ. The observance of Holy Week is of very ancient origin, dating back, perhaps, to Apostolic times.

The Divine Office, always solemn and inspiring when sung in choir, becomes doubly so during the three last days of Lent. On these days Matins and Lauds are known by the name of "Tenebrae"—a Latin word meaning darkness. The tone of Tenebrae is one of deepest sorrow. At the beginning of office, fifteen candles are lighted and placed on a triangular candelabrum.

At the end of each psalm one is put out, till only one remains lighted on the top of the triangle. Upon the altar six candles are also lighted, and these are extinguished one by one during the singing of the "Benedictus." Then the remaining lighted candle is carried away and hidden. Following this concealing of the last candle, a noise of clapping is heard, and immediately the hidden candle is brought out, and put back to its place.

These ceremonies, at first sight, may seem strange and puerile, but not so; they have their deep religious meaning.

The extinction of the candles one by one symbolizes the blindness of the Jews, the growing darkness of the world at the time of Christ, and His dereliction. The last candle, which represents Christ, is hidden, not extinguished, to signify that death could obtain no real dominion over Him, though it seemed to do so, and vividly portrays His burial. The clapping recalls the confusion in the world at His death. The returning of the hidden candle to view denotes the Resurrection.

On Holy Thursday after Mass the altar is stripped of all its ornaments and linen to remind Catholics of the way our Blessed Lord was stripped of His garments on Calvary.

On Good Friday the great sorrow of Christians is symbolized by the sadness which infuses itself into every ceremony. On this day no sacrifice of the Mass is offered, as it is not becoming that the real passion of Christ be mystically represented whilst we recall it as it was actually accomplished. But the "Mass of the Praesanctified" takes its place—Praesanctified because there is no consecration but only communion of the Host.

which is consecrated the day before. Black vestments add to the sadness and no candles are lighted on the altar.

In the prayers of this Mass the tender solicitude of the Church for the whole world is clearly shown. The Church prays solemnly for all conditions of men, for all the members of the hierarchy, for the prosperity of Christian people, for catechumens, heretics, Jews and pagans. Before each prayer the priest genuflects, except before that for the Jews, when the genuflection is omitted in detestation of the feigned obeisance with which the Jews mocked Christ.

After these prayers follows the reverencing the Cross. The priest, his assistants and the people present, kiss the feet of the Crucified.

On Holy Saturday, the ceremonies begin with the blessing of the new fire. In the early Church it was the custom to bless the fire used in kindling the lights of the altar, but about 1100 A. D. this benediction was reserved exclusively for Holy Saturday, when the fire is an appropriate image of the Light of Lights risen again, like "the sun in all his strength." From this fire the triple candle is lighted and this candle represents the Trinity of persons in the unity of one Divine Essence. With the light of this triple candle, the Paschal candle is lighted. The five grains of incense fixed in this candle signify the precious spices brought by the holy women to anoint the body of Christ, and recall to mind the five Sacred Wounds.

At the "Gloria" of the Mass on this day, the joy of Holy Church bursts forth as if she were now impatient at the gloom cast over her by her Bridegroom's death. The reason of this anticipation, however, is a matter of history. In the early Church the Mass was not sung during the day, but at midnight, and thus belonged to the morning of Easter Sunday rather than to Holy Saturday.

These are only a few of the beautiful ceremonies of Holy Week, but they serve to give us an insight into the meaning and reality of the grand liturgy of the Catholic Church.

Two Important Questions.

1) *What is the meaning of our Easter duty?*

It means that every Catholic is strictly bound to make a worthy Communion during the time assigned by the Church, viz.: The period intervening between the first Sunday of Lent and Trinity Sunday.

2) *Have you performed your Easter duty?*

If not, you should not delay. Make a good Confession and a worthy Communion as soon as possible, or at least before Trinity Sunday. "I will arise, and will go to my Father and say to Him: Father, I have sinned against heaven, and before Thee; I am not worthy to be called Thy son; make me as one of Thy hired servants." (Luke 15, 18 and 19.)

(For St. Anthony's Messenger.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

97.) *Zuñi, continued.—Another meeting in the plaza.—Woman still in the case.—Refutation of accusations.—Ethnological indisposition.—Despoiling the old Mission Church.—Soldiers from Washington.—Ignorance and craft.—An ethnological deity.—The woman drops out of the case.—Files charges.—Mr. Perry sent to investigate.—Position of missionaries in regard to the Zuñis.—Feeling of the Zuñis towards the re-establishment of the Mission.—Kindness and courtesy of Mr. Perry.—Permission of re-establishing the Mission of Zuñi.—Monthly visits.—Difficulties.—The old Church.—The New Kingdom of St. Francis.*

AFTER obtaining the information, mentioned in the last number of the Messenger, concerning the two previous councils, Father Anselm requested the governor of the village to call a meeting of all the Zuñis for the following morning, which he readily promised to do. But, on the following morning, he, with several others, first paid a visit to the already mentioned female ethnologist, and, after a consultation with her, held a long council among themselves. It was not till half-past two in the afternoon till Father Anselm was invited to attend the general meeting in the plaza of the village, where several hundred Zuñis had by that time gathered. The meeting was a spirited and excited one, and lasted for two hours.

Father Anselm endeavored to meet and refute the accusations brought up against the missionaries, in which he was ably and earnestly seconded by Jesus Eracho, Lieutenant Governor Delgarito, and other Zuñis. The Father requested the governor to accompany him to the abode of the ethnologist and ask her to repeat and prove in his presence the assertions and aspersions she had made. A number of the Zuñis said she ought to be called and be present at the council; in fact, one of them went and invited her to come, but she refused, feigning indisposition, and saying that she was not well enough.

During this meeting, one of the former governors was accused of having permitted her and her husband to take statues and other church furnishings from the old mission church. In her paper on the Zuñi Indians, contained in the 23d Annual Report of the Bureau of American Ethnology, on pp. 15 and 16, she has the following passage: "Two images of saints and portions of the altar of the old Catholic church were obtained, the enamel finish on the face and limbs of the figures showing much artistic skill. The church objects were in the custody of one

Mauritio, and in order to determine whether they might be removed a council of religious and civil officers was held. It was finally decided that it would be well to have these objects go with the other Zuñi material to the 'great house' (National Museum) in Washington, where they would be preserved." It was even said, during this council, that the Zuñis should be sure and do her bidding; for if they did not, she would have soldiers come to punish them.

All this seems very silly, but it has been said, and apparently with reason, that she was accustomed to threaten the Zuñis with soldiers from Washington when they refused to comply with her wishes; consequently the Zuñis, not knowing her real position, but having only been told that she was sent by Washington, were ignorant and foolish enough to believe in her assumed authority, and she was shrewd and crafty enough to play on their ignorance and foolishness. Without making known his further intentions, Father Anselm left the meeting, while the assembled Zuñis continued to quarrel and wrangle among themselves. Later some came to inquire when the Fathers would repair the old mission church, upon which Jesus Eracho answered, they had better repair it themselves whenever they pleased, and place the ethnological woman in it as their goddess.

All these facts were brought to the knowledge of the Very Rev. Father Ketcham, Director of the Bureau of Catholic Indian Missions at Washington, who apprised the Bureau of Ethnology of the conduct of its representative at Zuñi, with the happy result that she was shortly afterwards recalled from there. Feeling stung and hurt by the turn of events, she, upon her arrival at Washington, filed a number of charges against Father Anselm with the Indian Office. The latter then sent Mr. Reuben Perry, formerly agent and superintendent at Fort Defiance, Ariz., and now a supervisor, to Zuñi to investigate these and other matters.

Mr. Perry requested Father Anselm to write out a statement of the facts to him for the Indian Office, and to be present at the investigation. In his statement Father Anselm defined his position as follows: "There are a number of Zuñis who are Catholic (all have professed to be Catholic at one time) and who desire the ministrations of a Catholic priest; has the governor, or even the governor and the majority of the pueblo, the right to prevent this? I hardly think our government would uphold, when brought to its attention, the Pueblo officials in preventing members of the pueblo from living according to their religion, be it Catholic, Protestant or heathen. I hardly think the Pueblos are exempt from the provisions of the Constitution guaranteeing religious liberty. In reference to the school nothing has been asked, and I do not intend to ask anything either of the Indians or of the department which is not in accordance with Circular 87."

In the course of the investigation at Zuñi, Mr. Perry, the Supervisor, asked the Zuñis individually, in the presence of the Father, whether they

wanted the Mission re-established, or not. All whom he asked readily gave their assent, except the governor of the pueblo. Even the Cacique, the "Sun-Priest," who is at the head of all their heathenish ceremonies, and the keeper of their traditions and watcher of their customs, welcomed the re-establishment of the Mission, stating that he had been baptized and that his name was Santiago. Mr. Perry was so kind and courteous as to introduce Father Anselm to the Zuñis as his own personal friend and as the friend of the Navajo Indians, and told the governor of the pueblo that he, as governor, had no right to interfere with the religion of other Zuñi Indians; if he did he would only bring trouble upon himself.

Upon this favorable report, permission of re-establishing the Mission was granted by the Indian Department, and since then Father Anselm visits Zuñi at regular intervals to keep in touch with the people and with the current events, and to prepare the way for more effective missionary work in the future. It is evident that a monthly visit can effect comparatively very little with a people who are practically pagan, though baptized Catholics, and who understand none but their own Indian language. Practically all the children at the Blackrock school—about 80—have been baptized and are entitled to Catholic instruction; but that would require the written consent of their parents and more time and attention than the Fathers are able to devote to them from St. Michael's Mission, at a distance of about 75 miles, which must be traversed per horse and wagon. The appointment of a new governor in the future and other pending changes may ameliorate conditions to some extent. The old historic mission church is in a ruinous condition; empty and forsaken, it lifts up its roofless and dilapidated walls amid the terraced houses of Zuñi, a mournfully silent yet eloquent reminder of other days. Of the old Franciscan convent hardly a trace is left. In one of the earlier articles of this series on Zuñi, we saw Fra Marcos de Niza, the discoverer of Arizona, planting the cross, the emblem of our redemption, upon a rocky eminence overlooking ancient Zuñi or Halona, and taking possession of the entire region, calling it "The New Kingdom of St. Francis." It became, indeed, a New Kingdom of St. Francis, and remained so for several centuries, but not long enough to make the work complete and lasting.

May we not hope that the Kingdom of St. Francis may be re-established in the region of ancient Cibola? But to reconquer a kingdom requires among other things, men and means, also the grace and blessing from above. May, therefore, Our Blessed Lady, who as La Purisima de Halona, and La Concepcion de Hawaikuh, was from the beginning the chosen Patroness of the Zuñis, remember them at the throne of her Divine Son, and obtain for them the grace and the good will to see, to understand, and to follow the "light that enlighteneth every man that cometh into this world."

Pious Union in Honor ..of the.. **Holy Ghost**

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

IV. Sorrow for Sins Against the Holy Ghost.

DAILY, throughout life, ought we to ask pardon of sins committed against God—Father, Son and Holy Ghost. And our sorrow, to be real, ought to be of such a nature as to serve to correct us of our sins and shortcomings. Yet, how many are there who think to ask pardon and mercy of the Holy Ghost?

St. Paul particularly admonishes us: "Grieve not the Holy Spirit of God." (Eph. 4, 30.) And again: "Extinguish not the Spirit." (1. Thess. 5, 19.) They deceive themselves who are guilty of that tardy, slothful negligence by which you may provoke Him to a just impatience. "Behold, thou art neither hot nor cold, but lukewarm. I would thou wert either cold or hot." (Apoc. 3, 15.) Seldom do we remember that nothing provokes the Holy Spirit of God, Who is the fire of the love of God, more than the lukewarmness with which we, perhaps, allow His graces and mercies and opportunities for doing good, to pass us by unnoticed. Now to worship the Holy Ghost together with the Father and the Son, by faith, hope and charity, we must, above all things, avoid sin, particularly mortal sin, lest He cast us away from His face and take from us His Holy Spirit. (See Psalm 50, verse 13.) Remember that the Holy Spirit "will not enter a malicious soul, nor dwell in a body subject to sins." (Wisd. 1, 4.) Just reflect for a moment, he who was once a child of God, a temple of the Most High, is become through mortal sin "a servant of sin" (John 8, 34), and thereby a slave of Satan! His child has driven Him away, as a serpent drives off the dove from her nest. His temple is destroyed, being turned into an abode of demons! Who can love the Holy Ghost without grieving at such base and unworthy conduct? The inspirations and graces offered man through the Sacraments of Christ are despised by the presumptuous. The goodness and mercy of God is by many despaired of, though He offers pardon to all!

Ever so many resist His known truth, envy another's spiritual good, live obstinately in mortal sin, postponing their confession and amendment until it is too late; while many die finally impenitent! Who would not desire to repair, by their fervor and zeal in His service, chiefly by promoting devotion to Him, these insults and injuries offered to His Divine

Majesty? Oh, most hold and adorable Spirit, may we detest sin above every other evil, and repair the same by our fervent lives in Thy service. Teach us to do Thy will, for Thou art our God!

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

Peace and Joy on Easter-Morn.

REJOICE and be glad; for this is the day which the Lord Himself has made. Let us rejoice and be glad in it! With these words Holy Church hails the triumph of her risen Lord and King, and bids her children rejoice. All men rejoice, and from pole to pole, and from ocean to ocean the glad Alleluja rings out on the morning air, and heaven echoes back earth's joy, and earth catches up the strains of heaven, as both in unison sing their love and gratitude, their adoration and praise to Jesus the crucified, now risen from the dead. What a change and transformation for men! God's wrath appeased, sin atoned for and heaven's gates reopened after four thousand years. How every heart rejoices and leaps high with hope and hails our Lord, its Savior and Redeemer, as He stands up victorious and exclaims: "I am the resurrection and the life!"

Yet this joy and gladness will cease and pass away, all this brightness will turn gloom again, all this hope will fade and all this new-born life will sicken and die unless we co-operate with God's goodness and mercy, and let those blessings take root in our souls, and this new and holy life bear the fruit God intends. God Who made us without ourselves, will not redeem us without ourselves. We must co-operate. We must let the sunshine of God's grace into our hearts that we may have life and virtue renewed in our souls. We must die to sin and temptation. We must take the new life which our Lord's resurrection brings us, and apply it to the renewal of our souls. Then will the Allelujas of the Easter morn find echo in our hearts, and their music will ever cheer us till the days when we will be ushered into heaven and hear the music of an endless Easter day. For this is heaven, joy and joy unending, peace restored never again to be lost, happiness renewed and never to know an end. For Christ is the resurrection and the life, and His blessing, like Himself, will be infinite and eternal. Let us purge our soul of every sin so that the sunshine of God's presence may ever dwell and live in our hearts and make of life one continuous Easter day, the preparation for the eternal Easter of heaven.

Ring out, then, sweet bells, ring out your joyous strains, for joyful Easter morn has come with all its happiness and gladness. The Christian

heart is full of joy and peace, for every Christian man and woman feels that Christ died for them and for all men, and then arose triumphant, as He said; and in His resurrection we all have risen, never to die again, so long as we keep faithful to Christ, for He said, "I am the resurrection and the life; he that believeth in Me, although he be dead, shall live, and every one who liveth and believeth in Me, shall never die." Easter day and Easter joy confirm all this. The heart is light, the mind is clear, and a sense of peace and security fills the soul of all Catholic men and women who have made peace with God by a good Confession and Communion; and this joy they give out in turn to all the world around them; and it is this, and only this, which makes the Easter-tide a blessed time, when men are kinder to one another because of the peace and joy the Lord Himself brought on that Easter morn, well nigh 2,000 years ago.

Mary Magdalene.

The public sinner out of whom Christ cast seven devils, looms up prominently through all the desolation of Holy Week, and is pre-eminently the Saint of the Resurrection. Many sins were forgiven her because of the boundless love of her heroic heart. She washed the feet of Jesus with her penitent tears and dried them with her wealth of golden hair. She followed Him through the blaspheming crowd to the very foot of the streaming cross; and it was to her that He first appeared amid the gladness and glory of the Resurrection morn.

What a source of courage and confidence for poor sinful outcasts who would abandon their scandalous lives and return to God! And what an example has not the Lord given, in the case of Magdalene, to deal mercifully and helpfully with those who have unfortunately fallen! And yet there are heartless people and cold, in the world today, who instead of reaching a helping hand to those poor creatures who are trying to rise, and whispering words of comfort to their sorrowing hearts, rather seek to trample them into the dust of despair by heralding, with scandalous tongues, their past frailties and long to humiliate them on every occasion. No doubt, if these modern pharisees lived in the Savior's days, they, too, would have chided Jesus for having received so tenderly poor Magdalene, the once notorious sinner of the streets.

—The foundation of domestic happiness is faith in the virtue of woman; the foundation of political happiness is faith in the integrity of man; the foundation of happiness, temporal and eternal, is reliance on the goodness of God.

(For St. Anthony's Messenger.)

Christ, the Good Shepherd.

OF all the names given to our dear Lord none sounds sweeter, none is more appropriate than the one He has given Himself, saying: "I am the Good Shepherd. The good shepherd giveth his life for his sheep." The teachings of Christ are in reality the nourishment of the spiritual world, for without Christ we should be heathens and sitting in darkness as the pagan nations up to this day. The Good Shepherd was not satisfied to call His sheep, but showed them by word and example the road to heaven. He walked ahead, faced the danger and showed us how to avoid it. He did not remove the rocks and the deep ravines and abysses, that so often bring danger to the careless sheep wandering about, but He showed us to avoid them, to fight and to battle for our salvation, and thus to make use of the liberty God has given to each and every one of us. And to make His sheep strong and healthy, He nourishes them with His Holy Flesh and Blood, He even lays down His life for these sheep, dying upon the shameful cross for us poor sinners, to prove that He loveth us with eternal love. Must we not then love this Good Shepherd of our souls?

But you will tell me, that Christ is no more, that He returned to His heavenly Father. That is true and good, my friend, but before leaving His apostles, He consoled them, telling them He would not leave them orphans, but would give them the Spirit of Truth, the Holy Ghost, the Consoler and their Guide through life. Has He made true this promise? Yes, my dear friends, by giving us His Holy Church as a spiritual Mother, to watch over us, to nourish us in our weakness, to protect us in danger and to guide the ship of our soul to the haven of salvation. The Holy Father in Rome, the head of the whole Catholic Church, has taken the place of Christ, for to him are given the keys of the kingdom of God, to him is entrusted the power of forgiving the erring sheep and restoring them to the fold of Christ. But since one man cannot oversee so many

sheep, God, through the Holy Church, has appointed other shepherds, who share with the Holy Father the burdens and the heat of the day, and look after the spiritual wants of the sheep in the house of God. These we call Bishops and Priests; they are really followers of the One, Good Shepherd, Who laid down His life for His sheep. And ever since that moment the spirit of self-denial has filled the hearts of the shepherds in the Catholic Church, be it Pope, Bishop or Priest! Look at the great number of Priests in the vineyard of the Lord, and tell me, my dear friend, what induces them to offer themselves as victims in the service of the Almighty? Love, love and nothing but love for the immortal souls that have been entrusted to their care by the Good Shepherd, for it is He who calls men to the Holy Priesthood. I need not dwell upon this beautiful subject, although I could fill whole pages with the wonderful work of the Church in this respect; but I do ask you, kind friend, to think for yourself, what work your own good Priest has done for you in all the years of your life, and then to multiply this by so many years of his ministry and so many souls that were in his care. It will give you a pretty good idea of what I have so often said to you, that the Priests of the Catholic Church are not wanting in their duty! My dear friends, I entreat you for the love of God, love your Priests, the good shepherds of your souls. Nothing could make a Priest happier than to know, that his people love him from their whole heart. I do not mean sentimental love, but true love that shows itself in a deep reverence and willing obedience. Respect your Priests and love them, and loving them forgive such little faults you may notice in them, for they are human beings and not angels. Only such people, who are free of all sin, should be selected to judge their Priests. If this was done, the Priests would never be judged wrongly, for neither you nor I could sit in judgment!

When your Priest preaches to you, remember it is not the person you must consider, but the One Good Shepherd, Who has sent you this Priest and Who has commanded that you hear him. There is no way of getting around this injunction of our dear Lord, and it is really a bad sign for a Christian to be kicking against the preaching of his Pastor. Christ has spoken: "He that heareth you, heareth Me and He that despiseth you, despiseth Me!" It is for you, my dear friends, to prepare your hearts for the spiritual seed that is planted in your hearts through the ministrations of the Priest; so to a great extent it will be your fault if this seed does not yield good fruit! And as the farmer is downhearted when he finds that all his work has been in vain and the crop is poor, so it certainly must hurt the heart of a Priest, if he sees little or no results of so much earnest work in the pulpit. Did you ever think of that, when through laziness and without sufficient reason you stayed away from the sermon, and your neighbor followed suit, and so did many others? And then the attendance

was poor, many seats were vacant and your good Pastor, who had prepared so hard for this very sermon, had the pleasure of preaching to empty pews! Is that encouraging, or does it look like listening to the voice of the Good Shepherd? The Priest as a good shepherd seeks the poor erring and lost sheep of his fold, and tries to bring them back to the fold of Christ. You know what I mean, and I need not mention that I am referring to the hard work of the Priest in the confessional. It is here where the work of the Good Shepherd shows itself best, and I dare say, that it is one of the best arguments we could advance for the truth of the Catholic Church. No Sacrament has been so bitterly attacked, mocked, scorned, reviled, as the Sacrament of penance or confession. No other work of the Priest as the Good Shepherd is so hard as hearing confessions, and still nothing is so dear to him and to his people as confession. Confession is hard to Priest and people, and still they love it and go to confession, and there as nowhere else hear the voice of the Good Shepherd: "I know mine and mine know Me!" Is that not strange? Are you such a good sheep, does your Pastor know you, and do you know him in a spiritual way? What is the answer of your conscience on this important point? B. B.

The Franciscans In Canada.

SEVEN years after the foundation of Quebec, there arrived with Champlain a band of men, whose ambition it was to bring to the inhabitants of that country the sweet tidings of the Christian faith. The names of these pioneer missionaries (according to Sagard, Hist. du Canada) were: Fr. Dennis Jamay, Superior; Fr. John Dolbeau, Fr. Joseph LeCaron, and the lay brother, Pacific DuPlessis. They were all members of the Franciscan Order and belonged to the branch, then commonly called, the Recollects; owing to the fact that they maintained houses of recollection, where those were sent who wished to spend their time in greater seclusion, in works of self-abnegation and prayer. These men were members of the province St. Dennis, France, and embarked at Homfleur on the 24th day of April, 1615, their destination being that part of North America which is watered by the St. Lawrence river.

The sanction for this expedition they had received verbally from the Nuncio and later were even favored with a bull of confirmation, dated March 20, 1618, given by the then reigning Pontiff, Paul V. Besides this they carried with them letters patent from Louis XIII., king of France, which secured for them royal protection as to their persons and houses.

Their first little church was dedicated to "Our Lady of the Angels." Close to this a monastery was erected for the missionaries. It was a two-story building, 34 by 24 feet, with a small cellar in the basement.

As early as 1622 a novitiate was started with Fr. William Galleran as novice-master and Peter Langoisseux, with the religious name, Brother Charles, as the novice.

In 1625 several Jesuit Fathers arrived, who came to divide with the Franciscans the labors and hardships of the pioneer work on the virginal soil of the new world. Among the most distinguished of the pioneer workers were: Fr. George LeBaillif, Fr. Poullain and Fr. Sebastian (in Acadia).

In 1629, Quebec was attacked by the English and Champlain was forced to surrender. One of the stipulations was this, that both the Recollects and the Jesuits must leave their cherished field of labor. They were brought to London and thence were transferred to France. This was a most lamentable occurrence for the colonists, and savages as well; as for the missionaries themselves, they expected soon to be permitted to return; but difficulties were put in the way and it was not until 1670 that the Franciscans of St. Dennis were allowed to return to their dilapidated house at Quebec.

After a three-months' voyage, they arrived at Quebec and were hailed as friends by those they had been forced to abandon forty years ago. They again set to work and soon attained favorable results of their labors. The first Canadian who was received into the Franciscan Order was the lay brother, Claude Pelletier (1678), whose name in religion was Brother Didacus, who died in 1699 in the odor of sanctity. The III. Order had also been started, and in 1692 the Rt. Rev. John St. Vallier, bishop of Quebec, expressed his desire that the Franciscans continue the spread of the III. Order.

Owing to political turmoil, the Franciscans were made the victims of discrimination, which for them proved very embarrassing. The outcome was, that after their church had been destroyed by a frightful conflagration, they were hampered so much that it was practically impossible for them to exist. The Rt. Rev. Bourget, Bishop of Montreal, took great interest in their well-being.

When France, a few years ago, cruelly drove the religious from the country, a goodly number of these found a new field of labor in "Snowy Canada," where, 300 years before, their brethren had first broken the clod. Here, as elsewhere, we have reason to admire the inscrutable and sublimely marvelous workings of divine Providence. H. T.

—Strong men have wills, weak ones only wishes.

An Invention to Prevent Railroad Collisions.

(Translated from the "Corriere d'Italia" of February 12th, for St. Anthony's Messenger.)

THE Rev. Fr. Adriano D'Antonio, O. F. M., of the Province of St. Bernardine in the Abruzzi, Italy, has recently invented an apparatus for the prevention of railroad collisions. It is based on the Herzian waves used in wireless telegraphy.

While studying at the College of St. Julian, at Aquila, and considering the great number of human lives sacrificed annually on the railroads, Fr. Adriano dreamed of a means to prevent such terrible disasters. He immediately set to work and by diligent and zealous labor, has developed his dreams into a reality. He was always a lover of the sciences, and although he is yet quite young, he has many other inventions, which are not yet perfected, having devoted most of his time to complete the wonderful apparatus which he has now patented.

On the front of the engine in a box, 25 x 35 x 25 centimeters is a turbine, a dynamo, a coherer, a relay, an electro magnet, a small iron car and a fly-wheel with a threaded axle extending from the center. The turbine is propelled continually by the engine, and in turn communicates power to the dynamo and fly-wheel, by means of belts. From the dynamo proceed three circuits; one to the Ruhmkorf coil and return; one to the coherer and relay and return; and a third to the electro-magnet. The coherer (which consists of a small glass tube containing powdered carbon or metal filings) receives the waves from the transmitter of the other train, sends a current through the relay and thus closes the circuit of the electro-magnet. When the armature of the relay is attracted, it raises a lever which had hitherto held the car. The car is thereby drawn forward till it connects with the axle of the fly-wheel. The latter, in continual motion, immediately screws into the car and thereby draws it gradually but firmly forward, and by this movement opens a valve of the Westinghouse brake which quickly stops the train.

The Ruhmkorf coil is placed in a cylinder containing double convex lenses covered with paraffine, which throw the electro-magnetic waves straight forward and in turn receive only those coming from an exactly opposite direction. This apparatus will work at a distance of one kilometer. It will not stop trains running at angles. As to curves, they are gradual on railroads and the waves will meet at least before the trains come within twenty meters of each other, and at this distance the Westinghouse brakes are able to operate. This apparatus may also be used on the last coach of the train to prevent rear-end collisions.

The Italian government readily granted a patent on this important invention, which its Board of Commissioners pronounce entirely perfect.

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

NOW, if you don't stop that *infamous cursing*, I will apply a Westinghouse brake to your jaw-bone! Can't you speak one sentence without a curse-word? Or can't you get along for one day without cursing? Or rather, would you not fare far better without cursing at all?

By the language a man speaks, we can tell what country he belongs to. If you hear one speak Spanish and nothing else, you know he is a Spaniard; if you hear a stranger speak Italian, you know that he is a native of Italy; if he speaks French, you take him to be a Frenchman. And even a linguistic scholar can be detected by his brogue; a foreigner can hardly ever pass for a true countryman of the language he speaks; he can hardly ever master the accent of a foreign language to such complete perfection as he can his mother-tongue.

And now you can construe the conclusion for yourself. If you wish to know what country so many Catholics, Catholic boys and Catholic young men belong to, just notice the language they speak; from their language you can find out whether they belong to the Land of Angels above, or to that of the demons below, to heaven or to—hell!

CURSING IS THE LANGUAGE OF HELL.

Those unfortunate reprobates and eternally punished wicked and tortured victims of their passions gnash their teeth in anger; they curse the hour of their birth; they curse their fathers and mothers, brothers and sisters; they curse their companions with whom they have sinned on earth, in life, and with whom they are now in eternal torture and unceasing misery; they curse God, the Creator; in short, they curse and damn all and everything; blaspheming and cursing is the language of hell. Therefore, at the last judgment these miserable and unfortunate reprobates will receive from Jesus Christ, the Divine Judge, when passing this sentence on them, no other title but that of accursed: "Depart from me, ye cursed, into everlasting fire!" There you can curse to your hearts' fullest content!

The devils approve of such hellish language, and are always ready to dance to this

DIABOLICAL MUSIC.

The devil was once seen sitting at the open window of a house, holding in one hand a sheet of music, while with the other hand he was beating time like the leader of an orchestra, laughing all the while and showing signs of extraordinary joy, crying out: "Well done! Bravo! Go on!" And what was going on in the house? There lived a family,

one and all adepts in cursing, the husband, the wife, the children and a mother-in-law. They were at the breakfast-table, and, as usually, saying their hellish morning prayers—cursing, swearing at one another. This was the music that delighted the devil so much; he had found in this house seven skilled musicians for his hellish orchestra.

The diabolical band leader can find such hellish musicians on every street corner, in almost every office, at all the workshops and business places, on the trolley cars, on the railroad trains, in public halls, in places of amusements, in hundreds and thousands of homes—everywhere, in the presence of respectable women and of innocent children!

HOW SINFUL AND DISGRACEFUL

for a reasoning being, and above all, for a Catholic, a Catholic boy and Catholic young man to accustom himself to the use of such language; to speak the language of the damned; to make himself a companion of the devils, besides giving scandal to every decent person!

Yes, I would say: It is only the rowdies and the devils and the damned who curse—and you may take your choice! Boys, young men,

WHAT DO YOU MEAN

by using such abominable language? Are you so very anxious to belong to the reprobates, to the damned, to the cursed, even before the time comes to join them? Are you really resolved to go to hell? Then wait, at all events, until your time comes, until you die! Again, how can you expect the Blessings of God? Perhaps you did say your morning prayers, —and perhaps you did not! Perhaps you thanked God in the morning for the night's rest and asked Him in prayer for His Blessing during the day, upon your day's work,—and perhaps you forgot and neglected this Christian duty. You do not meet the success you wish for; and why not?

EXAMINE YOUR CONSCIENCE

in the evening; and what will your conscience tell you? Can or may you complain of mishap, misfortune, failure in your undertaking, and work if you are honest, at least, and must confess that you have done more cursing, blaspheming that day than praying?

A locomotive engineer dreads a misplaced switch, a naughty boy does not, of course. And truly and surely the switch was not misplaced on this occasion, you may say. No? Well, I do not believe this disease—and this bad habit of cursing is

A DREADFUL DISEASE,—

as I say, I do not believe this dreadful disease incurable—with a burst of optimism that discounts that of a man who thanked God for the itch because of the luxury of scratching. Believe me, dear boys, I applied the switch for the sake of the itch, not so much for the fun of scratching, but

for the sake of filling your hearts with horror against this disease, and inducing your will, final and determinate, to apply

SUCCESSFUL REMEDIES

for the sure cure. Neither you—nor I—enjoy the luxury of scratching, but I know you will "take the medicine." The remedies are simple, and the medicine not objectionable nor disagreeable, but pleasant, guaranteed to cure without fail:

1. *Think always* of the presence of God; bear in mind that God is always present and hears the evil you utter against His Creatures, and that He demands an account of every word you speak. You would not curse in the presence of your superiors, in the presence of your priests, nor in presence of any one you may fear to offend. Would or could you do it in the presence of God? Would or could you do it, if you had a lively sense of His divine presence?

2. *Remember,* your tongue is sanctified, indeed, consecrated by receiving upon it the Sacred Body of your Holy Redeemer in Holy Communion. How dare you then to prostitute it to the service of satan? For, if you curse, and wish evil to others or anything, you do the very same thing the devil does himself.

3. *Use your tongue* and your language only for the greater honor and glory of God, and for the edification of your neighbor; let your tongue be governed by the Eucharistic King!

4. *Bear in mind*: What satisfaction can you gain by cursing? There is not so much as the vain pleasure of revenge; for, your curses fall back upon your head and yourself!

5. *Inflict some punishment upon yourself* if you should, notwithstanding your daily and frequently renewed resolution, by a mere slip of your tongue, say a curse-word. I would suggest for a punishment either a prayer, an act of contrition, or, perhaps, better yet—well, I don't say $5.00, but not less than 25 cents for the poor or any charitable purpose. I don't think you would lose many quarters, and—it is, at least, worth trying! But I do believe, if all our boys would adhere conscientiously to this kind of punishment for cursing, the fees would not pay for greasing the hinges of the doors of many a poor-house!

Easter.

The Resurrection of our Lord means everything to us. It proves that Jesus is God; it confirms the truth of His doctrine and establishes the divinity of the Church. It also reminds us of our own resurrection. We shall die, but "the grave shall not be our goal." "If we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him * * * and the dead who are in Christ shall rise first."

For Our Young Folks

(For St. Anthony's Messenger.)

The Potter's Daughter.

(By C. A. Callahan.)

Chapter I.

RUTH was her name, and her father owned a small establishment in the city of M—, well known for its achievements in ceramic art.

From an ordinary tile-worker in one of the large factories, he had become proficient in the handling of clay, and finally saved enough money to buy a little shop of his own. His humble home in an adjacent village was cared for by Ruth and her younger sister, a blind girl of twelve years. With skill remarkable in one so young, Ruth kept the many details of her father's house in order and attended to the wants of her little sister.

Not such another girl as she could be found in the whole village, for besides her household cares she assisted her father in his shop, tinting and decorating the unglazed pottery known as biscuit ware and assisting the apprentices wherever the delicacy of a woman's hand was necessary. She was a happy girl and her manifold duties did not seem to weigh so heavily upon her as to deprive her nature of its cheerfulness, nor her plump little face of its dimples.

Every morning the villagers on their way to work met her as she walked home after Mass with Jean, a sturdy farmer's son, her friend and neighbor, and sometimes the town gossips, nodding over their tea-cups, went so far as to prophesy that she would some day leave her father's fireside to preside over Jean's. But such a thought as that was as far from the minds of the two young people concerned as heaven is from earth.

* * * * * *

The autumn sun glowed warmly against the small windows of the potter's shop one morning and smiled at the busy group inside, who saw nothing but clay, and thought of nothing but clay through all the working hours. Men with sinister faces, begrimed from the nature of their work; boys with foreign features, stamped with a look of sullen determination that bespoke the ambition of the apprentice to master the science of an employment which might some day be a source of rich remuneration.

The silence of the shop was unbroken, except for the monotonous murmur of the revolving wheel, and the shuffling of heavy boots across

the clay-smeared cement floor, until suddenly there was a crash at the table where Ruth sat with her mineral paints and brushes. A beautiful iridescent vase had fallen to the floor, splintered in a thousand fragments. Her father's face, as he stood at the wheel, was white with rage. "That's the second one you've broken this week," he roared, with a volley of abusive names at the end of the sentence. "Now go home and never come in here again. I'll get a decorator from the city who will take better care of my expensive ware."

The men glanced from one to another, and some looked as though they would like to avenge the cruelty of their ill-natured employer towards his daughter. By the girl's smothered cry as she reached the doorway, they knew that her brutal father had struck her as she passed him on the way out.

Now all the workmen knew, and old Castleton himself knew, that the services of Ruth could never be spared. For who else could ever trace such wonderful figures as ornamented the pottery that had made the name "Castleton ware" famous?

From the drollest little group of Dutch children in Cobalt blue, strung around a bread and milk bowl, to the finest of flower-sprays encircling a plate, Ruth was an adept in every detail of the art and in her originality of execution resembled the Japanese artists.

Her father never dared to tint a tub of glaze with his chemicals without first consulting her, and always had her test the color before he dipped a piece of biscuit ware into it for its first coat. Therefore, no one thought it strange, when the storm of his passion having subsided, after a few hours, he sent one of the apprentices for her to finish a set of plates which she had been ornamenting in imitation of willow-ware.

As the girl meekly resumed her place at the bench, with the traces of tears still in her brown eyes, and started to clean the brushes, her father was still grumbling, and the men heard him say, pointing to a bowl with a conventional border, "Now, no more of them; do you hear? No more of your crosses and religious nonsense. There's no luck in it. If you'd leave that rubbish out of the business altogether, things would go better here." The girl glanced patiently at the bowl and saw that she had almost unconsciously formed the repeats of the border out of groups of Greek crosses varying in size. It was a beautiful design—her own original pattern.

Other pieces stood ready for the drying oven, and in them she noticed for the first time, that she had used Greek and Maltese crosses many times,—in some places in a tiny edge-band, in others, as the center of a roseatte for the bottom of a dish or bowl. In an instant she divined her father's meaning. But under the girl's calm demeanor, her father was not so quick to understand in her the reason for the nervousness which

had caused her to drop the vases. For the last week, Ruth's heart had been fairly breaking, and those who saw the doctor's carriage at Jean's door and missed seeing him at Mass, knew the reason.

That night, after she had cleared away the supper dishes and attended to all her father's wants patiently and sweetly, and amused her little sister for a while, by telling her stories before putting her to bed, she took an armful of autumn flowers from the garden and went down to the farmhouse to inquire for Jean. His mother met her at the door with an anxious face, and told her she was afraid he would not live until morning. He had received the last sacraments and was now passing through the critical point in the disease, in great agony. Ruth did not faint, as many a heroine in a story would, but promised the heart-broken mother that she would go to the chapel near by, and pray for him. She knew her prayer would be heard, she said, and Jean's life would be spared. Ruth's faith was strong, but she was lonely and sad tonight after all the discouraging events of the day.

The chapel-door was locked for the night, and she went around to the sacristy door at the back, for it was sometimes left open later. She found that locked, too, and as she shook the latch vigorously and heard only a hollow echo from within, a sense of utter loneliness came over her, and she sank on her knees on the green sod that reached to the chapel door. How long she prayed and wept she did not know, but when she roused herself where she had fallen, unconscious, from the long vigil, the stars were beginning to pale in the sky and the night dew was in her hair. She made her way home painfully, for her joints were stiff from the exposure, and crept into bed without disturbing her father. The next day found her at work at the bench as usual, and while her father was busily engaged smoothing off the soft surface of a jardiniere with a strip of leather, she went to the office door, where she heard someone knock. It was Jean's small brother. He held his hat in one hand and brandished a baseball bat in the other.

"Mother said," he began, "I was to come up and tell Miss Ruth that Jean ain't goin' to die. He thought he was, but he ain't. He's gettin' better; begun to get better last night, and the doctor says,—the doctor says"—

"Get out of that doorway and go about your business, you young rascal, and let that girl come in and do her work!" roared the master of the workshop.

"Get to work there!" he commanded the girl, "and mix me up some delft blue for that bucket of glaze and some cream color for this, and do it quick!"

With the glad news of Jean's improvement still beating merry music in her ears, she was unusually willing to do as her father ordered, and

"do it quick," too. If he had told her to put her arm down into the hot glaze and lift out the bowl that had just dropped from his tongs, she would have attempted it, so great was her happiness.

From that time on Jean improved steadily. Ruth was so overjoyed that she did not notice her own indisposition, but gradually she became aware that the autumn night spent on the ground at the chapel door had left its ill-effects in her frail constitution. One evening in summer, when Jean had become his old robust self again, he called at the cottage and asked her to come for a stroll down the village road.

The sun was just sinking behind the hills and they walked quietly on in the half-darkness, until Ruth seemed out of breath. Her companion turned around to her and took her hand. "You are easily fatigued, little girl," he said. "What is it, Ruth? You are not well of late, are you?" She tried to laugh and reassure him that she was strong, but her great love for the truth got the upper hand and she suddenly broke in: "Jean, do you know that the night when you were anointed, I offered my life for yours? I really prayed that my life would be taken, and yours spared. Perhaps I am to be taken at my word, but I would have only one regret, and that is, for leaving my little sister Janette."

Jean was so touched that he could not answer at first. When he found words to speak, he said: "Ruth, dear, you did wrong. Yes, it was kind and unselfish of you, but you did wrong. I hope the Lord has not taken you at your word, though your prayers certainly brought about my recovery."

Ruth had not dared before to tell him of the night she had spent in the open air, but now she told him all.

"You were happy when you heard I was recovering, dear, were you not?"

"Yes, Jean, I was unspeakably happy," she replied simply.

"Would you be sorry if, now that I am well and strong, I should go away and leave you?"

Her hand trembled in his as she answered: "No, not if you were going to do something grand and noble with the life God gave back to you."

"Ruth, you are an angel," he said. "You know we have oftentimes spoken of the 'better part' to which some of us are called, and you remember that though we have always loved one another with the affection of a brother and sister, we agreed never to marry."

"O yes, Jean, yes; and I have felt that more strongly ever since your illness. You are going to be a priest. Tell me, quickly. Are you not, Jean?" And she clasped his arm in her frail embrace.

He turned towards her with the light of loving determination in his

eyes. "Yes, Ruth, I feel that God calls me. You know the harvest is great, and the laborers are few."

As they retraced their steps along the village road, no one spoke, but the souls of each held a sort of quiet communion too sacred for words.

"Let us go into the chapel," the young man suggested, and they went in together, and under the flickering light of the sanctuary lamp poured out their young hearts in gratitude and love.

In that prayer, each renounced the other's love and submitted to the decrees of heaven. They returned to their homes refreshed and strengthened in body and soul.

Many happy hours, after that, were spent together, before the time came for the preparatory school to open.

Already the young man seemed gifted with the grace of admonishing and consoling the friend of his boyhood, when he thought she was indiscreet with regard to her health, or saddened by her father's cruelty and his lack of faith. Her sorrow over her father's disbelief in all religions so oppressed her that it was with difficulty that she could control herself at times, and her desire to keep all sadness out of Janette's life was the one stronghold which supported her and kept her from yielding too much to her emotions. [TO BE CONCLUDED.]

Bad Tempers.

We look into ourselves and we find there much which is inconsistent with the divine command; we see, perhaps, great faults of temper. How many of us sin in this way? How many of us allow our tempers to be uncontrolled, and think very little about the matter? You may hear Catholics sometimes lightly confess that they know that their tempers are bad, and they talk as though that were nothing. "I know I have a bad temper. I know what it inflicts upon other people, and especially upon those with whom I am in constant contact, but it is a very common failing." Yes, indeed, one of those failings which probably cause more misery in the world than any other we can think of. The man with a bad or quick temper, who has not by careful discipline got the mastery over it, is surely a terrible grief to all those with whom he lives; and he himself does not know what suffering he inflicts on others. How common it is! And yet, if we are honestly striving to keep straight before God, we shall assuredly soon find out, when we look into ourselves, that this is a grievous offense against the Lord; and that if we are to be true Catholics, we must fight it down.

—THEY that serve not Christ our Lord . . . by pleasing speeches and good words seduce the hearts of the innocent?—*Rom.* XVI. 18.

St. Anthony's Department

St. Anthony's Ever Ready Help.

THE following instance of St. Anthony's powerful help took place at Bordeaux: Madam Bertaut had brought her work, which she had finished, to her employer, when she was informed that she would be out of employment for about two weeks on account of slackness in business. She received fifteen francs for the work she had delivered. On her way home she entered a chapel of Religious, there asking God for strength. First she prayed before the tabernacle, then she went to the rear of the church and before the shrine of St. Anthony she asked his help. Entering her home, she encounters her husband who had returned an hour before, having also for the same reason lost his job. This new misfortune deeply affected Madam Bertaut. She dropped her hand-box. Her husband picked it up, thinking to find some work in it, but it was empty. "I know," he said, "you are also out of employment." He sat down to brood over his misfortune, when a joyful voice rang clearly through the house. It was their dear child. "Do not make known to him our trouble," the mother said. She opened the door for her child, who had just returned from school. "I was the first in catechism," he said, "and I received the cross of the week." "That is very nice," said the father, embracing him. "You are a good child." "Now, father, I shall receive the ten sous, which you have promised me, when I would get the cross." "Yes," said the father with a faltering voice, "you shall get them, but later on." Frederic opened his bag, in order to show his prize, pulling out at the same time a brilliant object. "What is this," asked the father, picking up the object. "This," the little child said, "I found on the boulevard." The object which he had pulled out of his bag was a gold-embroidered purse. They opened it and saw that it contained 320 francs.

The next morning, when he awoke, the child's first thought was the gold purse. He arose hastily, in order to bring it, before he went to serve Mass, to the police station, whither the teacher had told them they must bring found objects. "I shall go with you," said the father,, "for you might not be able to find the place." So they both went. When they entered the police station, they saw a fine gentleman speaking to one of the officers. The latter, at Bertaut's entrance, addressed him gruffly. "What do you want?" "My child," said Bertaut, "has found this purse on the boulevard on his return from school." And he laid the purse on the table. Turning to the gentleman the officer said: "'Tis luck, sir!

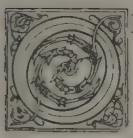
Just in time." "Indeed," remarked the gentleman, with a joyful look. "I recognize it, my daughter's purse." The officer opened it, emptied its contents on the desk, counted it, put it back into the purse and handed it over to the gentleman. "It is yours," he said, "it contains the amount you have mentioned." Turning towards Bertaut and his child, the gentleman said: "My friend, I thank you very much for having returned this purse. It's a remembrance, which my daughter cherishes very highly. It was given to her on the day of her First Holy Communion. I shall take it, but the contents belong to your boy." Bertaut was disconcerted, but taking courage, he said: "No, my dear sir, that would be an alms, and so far I have never yet accepted one. Let me ask of you some other favor. For many years I have been working in a furniture factory. They closed down, and I am now idle. And so it is also with my wife. She is a skillful dress-maker, and yesterday evening she found out that she would also be out of work for fifteen days. Give us work; that is all we want." Now it happened that this gentleman was owner of a furniture factory, and his brother the head of a dress-making establishment. He told them to call both the next morning. They found work and Frederic received the contents of the purse. Now first Madam Bertaut made known to her husband her prayer and promise the evening before at the altar of St. Anthony in the convent chapel.—(Translated from "*Le Messager de Saint Francois d'Assise*," by Fr. G. S., O. F. M.)

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

To obtain steady employment.—Success in various undertakings.—Successful sale of property.—For a knowledge of the will of God in the choice of a vocation.—Restoration of lost or stolen articles.—That a father may be spared to his family.—For restoration of good health.—Reconciliation of several persons.—Cure of deafness.—For two persons to make their Easter duty and receive the Sacraments regularly.—Means to pay debts and collection of money due.—Success in examinations.—Light of faith for several persons.—Success in obtaining property and means to procure it.—For good tenants.—For a safe confinement.—Cure of nervous trouble and weak eyes.—To obtain a good companion.—Protection against enemies.—Grace to receive the Sacraments worthily.—Grace of perseverance for a Religious.—Peace and contentment in a family.—Recovery of a loaned sum of money.—Grace of holy purity.—Success in building.—Cure of eye trouble.—Cure of a serious case of nervousness.—Speedy and good sale of business.—Reform of a brother.—Several favors for a congregation.—Grace of a happy death.—To obtain a suitable home near Catholic church.—The return of a husband to his family.—Peace of mind and control of temper.—Reform of many persons, and grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian Schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of St. Anthony's Messenger.—The First Communicants.—Conversion of sinners.—The Poor Souls.

St. Francis Seraphicus College.



N the eve of his departure for countries afar the students entertained their Very Rev. Fr. Rector Chrysostom Theobald, O. F. M., with a formal adieu in the study hall of the college. After the rendition of several excellent musical numbers, Edward Menke spoke in the name of his fellow-students, expressing their best wishes for a safe and pleasant journey, and promising to offer up daily during Holy Mass a fervent prayer for him, and also for the success of the great Franciscan Chapter in Assisi. Father Provincial responded in his usual happy and impressive manner, promising the students a prayerful remembrance at the shrines of St. Francis and St. Anthony. February 25, the day of Father Provincial's departure, was, as a matter of course, a free day.

During the month of March the students observed their customary devotions in honor of St. Joseph, remembering also in their fervent prayers the intentions of their benefactors. March 19, the Feast of the great Saint, was commemorated with special devotional exercises. The course of Lenten sermons on various appropriate subjects was preached by the Rev. Professors.

A handsome, much appreciated benefaction to our Seraphic College came recently in the form of an elegant, brand-new piano, the generous donor of which does not wish to become known. We also gratefully acknowledge the receipt of divers interesting volumes for our students' library. We are struggling hard to equip our library with suitable books and reading matter for the use of our students, and hope, in the course of time, with the kind assistance of our friends and benefactors, to bring it up to the standard of college requirements. Fr. Ermin, President of the Literary Circle, never looks askance upon receiving a new book for the students' library.

Two of our students found it necessary to discontinue their studies during the past month. The annual English competition among the various classes will be held April 5. An honorable mention and a premium will be awarded to the student of each class, having written the best English essay. Among the distinguished visitors at our college during the past month was the Very Rev. Fr. Louis, O. F. M., Prefect of Studies, Lector of Moral Theology and, in the absence of Fr. Provincial, Commissary of the Province.

A joyful Easter to all our kind friends and generous benefactors. May the risen Savior bless them with true and lasting peace of heart!

—PRAYER is the parent of perseverance.

Book Notices.

Benziger Bros., New York, Cincinnati and Chicago, have just issued the following new books:

The Sunday-School Director's Guide to Success. By Rev. Patrick J. Sloan. 12mo, cloth, net $1.00—Father Sloan, who is already favorably known as the author of the "Sunday-School Teacher's Guide to Success," declares that the sole purpose of this book is to give assistance to those who are engaged in the important work of teaching Christian doctrine to children. The principles and methods of catechetical instructions which he advocates, are of vital and supreme importance, and such as experience has proven to be thoroughly practical and successful. We, therefore, earnestly recommend this book to all pastors and directors of Catholic schools.

Forgive and Forget. By Ernst Lingen. 12mo, cloth, $1.50.—A new novel well worth reading and proving the old adage that "the course of true love never runs smooth." It is not a silly love-story, but a graphic description of what nobility of soul and unfaltering devotion can endure. The author portrays human nature to perfection and knows the impulses of the human heart very well.

Cupa Revisited. By Mary E. Mannix. 12mo, cloth, price, 45 cents.—This is a sequel to "The Children of Cupa," published in 1905 by the same author. An interesting and instructive tale for young folks, showing the California Indian of today and his lowered condition as contrasted with that of the time when under the uplifting and guiding hand of the old Mission Fathers.

Reasonableness of Catholic Ceremonies and Practices. By Rev. J. J. Burke. Bound in paper, 13 cents; in black cloth, 25 cents.—We heartily welcome this little work, which proves in a clear and concise manner that the beautiful ceremonies and practices of our Holy Church are founded on Scripture, tradition and reason. It is intended for the instruction of the Catholic, as well as for the enlightenment of the non-Catholic, on matters much misunderstood.

Short Answers to Common Objections Against Religion. By Segur. Edited by Rev. L. A. Lambert, L. L. D., author of "Notes on Ingersoll," etc. Retail price, 15 cents a copy; wholesale price, $7.50 a hundred. Published by the International Catholic Truth Society, 407 Bergen St., Brooklyn; Thomas J. Flynn & Co., 64 Essex St., Boston; The M. F. Sheehan Co., 17 Beach St., Boston.—This handy little book is a repertoire, a little storehouse, an armory where one finds the right thing to say in answer to flippant flings at our Holy Religion.

Chronicle of the Order

Rome.—On February 24 the Holy Father received the Most Rev. Archbishop of Messina in private audience. The meeting was very touching. The Pope, weeping, embraced and kissed the venerable Archbishop, who had been rescued from the ruins of his private chapel in a miraculous way, after lying several days under the fallen walls. The Archbishop, deeply moved, knelt at the feet of the Holy Father, who kindly raised him and led him to a seat. After giving the Pope a graphic account of the earthquake disaster at Messina and of the great need and want of his poor people, the Holy Father promised to continue his aid to the sufferers and praised the conduct of the good Archbishop.

—Up to the beginning of the month of march the Holy Father has received contributions from all parts of the globe amounting to almost five millions lire (according to our money about one million dollars). His Holiness highly praises the people of all nations for the generous response to his appeal, which enables him to help the unfortunate victims of the great disaster in Southern Italy in such an effective manner.

The United States have contributed by far the greatest amount to this relief fund, and the Holy Father repeatedly expresses his sincerest gratitude for the large sums sent him from this country. According to reports published March 15, Msgr. Diomedes Falconio, O. F. M., the Apostolic Delegate in Washington, alone has transmitted to the Vatican the sum of $168,006.08 (over 840,030 lire). This does not, however, include the large amount sent directly to the Holy Father by many bishops and archbishops. We are quite certain that the total amount contributed by the Catholics in this country will reach the sum of one million lire.

—(Correspondence, February 5, 1909.)—The Holy Father by rescript of the Secretary of State of January 12, 1909, has appointed the Rev. Fr. Seraphin Cimino, O. F. M., at present Lector of Holy Scripture at St. Anthony's International College, one of the Consultors of the S. Congregation of the Index. The same Father has also been elected Definitor General of the Order, to fill the vacancy caused by the death of Fr. Ludovico Buongiorno, O. F. M. He represents the fourth circumscription of the Seraphic Order, comprising the Provinces of the Principatus, Basilicata, Calabria, Sicily and the Custody of Malta.

—The Lenten sermons at San Carlo were delivered this year with great success by Fr. Stefano Paolini, O. F. M., of Bologna; at St. Anthony's, by Fr. Guido of Lucca, O. F. M., and at Ara Coeli, by Fr. Guiseppe Brunelli, O. F. M., Lector of Philosophy at St. Anthony's.

—The Rt. Rev. Fabiano Landi, O. F. M., Vicar Apostolic of Northwest Hu-pè in China, is spending some weeks in Rome, and will shortly return to the far East with a number of young missionaries for his Vicariate.

—As was promised by Fr. Gemelli, O. F. M., his "Quarterly Review on Philosophy" made its appearance in January. It is a scholarly and highly interesting number and has been received favorably by the critics. —(Fr. H. S., O. F. M.)

—The February issue of the *Acta Ordinis Fratrum Minorum*, the

official organ of the Order, publishes a revised list of Friars Minor holding high dignities and official positions in the Church at the present time. Accordingly there are two Cardinals, seven Archbishops, thirty-two Bishops, one Prelate (in Brazil, S. A.), three Apostolic Delegates, twelve Vicars Apostolic, one Apostolic Administrator, three Apostolic Prefects, three Superiors of Missions approved by the Holy See, viz., in Upper Egypt, Constantinople, and in the Holy Land, twenty-one Consultors of various S. Congregations, four Consultors of Papal Commissions, and ten Apostolic Confessors, six for the Lateran and four for the Vatican Basilica.

Italy.—The reports concerning the dreadful earthquake disaster in Southern Italy, published in previous issues of the MESSENGER, have, alas, been only too true. No less than five monasteries belonging to the Friars Minor were destroyed. Happily, however, but three of the Religious were killed in Messina. The Franciscan Capuchins lost eight of their Friars, while the entire community of the Friars Minor Conventual in Messina perished.

The *Corriere d'Italia*, a paper published in Rome, gives unstinted praise to the Friars Minor for their unceasing work in rescuing entire families at Reggio. These good Religious did all in their power to succor the poor unfortunates, and having nothing left for themselves, gave their cloaks to the destitute and shivering people; daily they walked several miles to fetch bread from the nearest convent for the hungry sufferers.

France.—The great shrine of "Our Lady of Lourdes" has not been affected, at least not detrimentally, by the anti-Christian action of the ruling powers in France. So much may be gathered from the following statistics for the "Golden Jubilee" year, 1908, guaranteed by the Bishop of Tarbes and Mr. Henry Blount. Distinguished pilgrims: Four Cardinals, 38 Archbishops, 135 Bishops, 4 Mitred Abbots, 22 Protonotaries, 69 domestic Prelates, thousands of Priests, Religious and Tertiaries. Number of pilgrims, 1,300,000; masses said, 94,500; Holy Communions received, 1,066,400. Number of those who entered the water, 131,262; total or partial cures, 116. Number of pilgrim trains, 602, against 257 in the year 1907.

Ireland.—The Franciscan Fathers of the Irish Province have acquired Berkley Hall, situated in Cork, as a house of studies for their clerics. This college, which will henceforth be known as St. Anthony's Hall, is contiguous to the new university college, and the Fathers will take advantage of the educational opportunities thus offered. It is said that the hall is built on the site of the famous school and monastery of St. Finbarr, the Patron Saint of Cork, which was destroyed in the seventeenth century, when the Irish Friars were driven from their homes on account of their Faith.

South America.—The government of the Argentine Republic has recently sent the Rev. Fr. Pacificus Otero, O. F. M., to Spain, to make arrangements with Don Guerol, the famous sculptor, for a statue of St. Francis Solanus, the great Apostle and Thaumaturgus of South America, in whose honor a public monument is to be erected in the beautiful city of Buenos Ayres. Evidently the government is not afraid to have the great Franciscan Saint stand guard over its capital city!

United States—Cincinnati, O.—The Very Rev. Fr. Provincial Chrysostom Theobald, O. F. M., left Cincinnati on Thursday, February 25, for New York, where, on March 2, he took passage on the steamer Kaiser Wilhelm II. for Europe, to assist at the General Chapter at Assisi, Italy, where the election of Definitors General will take place May 29, the Vigil of Pentecost. A cable message dated March 8 announced the safe arrival of the good ship at *Cherbourg* on that day.

—The Rev. Fr. Zephyrin Engelhardt, O. F. M., of Watsonville, Cal., surprised us with a highly welcome visit on Sunday, March 14. He is one of our ablest contributors and is at present writing the interesting life of the *Ven. Fra Antonio Margil, O. F. M.*, for the MESSENGER.

Fr. Zephyrin is on the way to Florida and Texas for the purpose of inspecting the old Indian Missions and collecting material for his great historical work on the American Missions, to be published in five volumes, one of which has already appeared under the title, "Missions and Missionaries of California, Volume I., Lower California." He has also contributed a number of articles to the "Catholic Encyclopedia" on the Old Missions, and just completed a life of the saintly Indian Missionary of Santa Clara, Cal., "Father Magin Catalá, O. F. M.," which he hopes to get out in the early summer.

Syracuse, N. Y.—The Province of the Immaculate Conception of the Friars Minor Conventual, whose headquarters are in this city, can this year celebrate the *Golden Jubilee* of its foundation. The Very Rev. Fr. Louis M. Miller, D. D., has held the position of Provincial for several terms already, and under his wise government the Province has made gratifying progress, numbering now 72 Fathers, 9 professed Clerics, 3 Novices, 21 Scholastics, in 16 convents and residences.

The *Polish* Province of St. Anthony of Padua, which has been established from the former, and of which the Very Rev. Fr. Hyacinth Fudzinski, D. D., is the efficient Provincial, has at present 20 Fathers, 44 Clerics and Scholastics, in 10 convents and residences, with headquarters at Buffalo, N. Y. All the members of this Province are Poles, and the churches in their charge are Polish.

A Provincial Commissariate is soon to be established in the West, which, it is hoped, will in due time develop into a separate Province. We extend our hearty congratulations to our beloved brethren in St. Francis on the happily completed fifty years of their Province, and sincerely wish them God's richest blessings for the future.

Paterson, N. J.—(Correspondence, March 19, 1909.)—The following missions and retreats were given by Fathers of the Holy Name Province during the past month: Rev. Dominic Scanlan preached a week's mission in Our Lady of Victory's church, Pittsburg, Pa., beginning February 14. —Fathers Dominic, Marcellus and Raymond preached a two weeks' mission in St. Anthony's church, New York City, February 28—March 14.—Rev. Matthew Fox conducted a retreat of nine days for St. Columba's Parish, Buffalo, N. Y., before the Feast of St. Joseph.—The Fathers of St. Bonaventure's church, Paterson, preached a novena preceding the Feast of St. Joseph in the Church of St. Mary of the Angels, Singac, N. Y.—Rev. Francis Koch preached at the Dedication of the Church of the Immaculate Conception, Secaucus, N. J., March 7.—On the Feast of St. Patrick Rev. Dominic Scanlan preached a sermon on the Saint at St.

Anthony's, New York City; Rev. Raymond Walsh at St. Mary's, Singac; Rev. Seraphin Geegan, at St. Francis', New York City.—Lenten courses were preached in St. Francis' church, New York City, by Rev. Raymond Walsh; in St. Anthony's, Butler, N. J., by Rev. Benedict Boeing; in St. Nicholas', Jersey City, N. J., by Rev. Stanislas Betz; in St. Aloysius', Brooklyn, by Rev. Matthias Faust; in St. Boniface's, Paterson, N. J., by Rev. Charles Loeffelholz, and in St. Bonaventure's, by the Rev. Pastor, Fr. Joseph Bussen.

Died at St. Bonaventure's monastery, this city, Thursday, March 18, Rev. Stanislas Betz, O. F. M., Pastor of St. Mary's church, Singac, N. J.

Father Stanislas was born in New York City, December 4, 1880. He made his studies at the Redemptorist College at North East, Pa., and at the Seraphic College of the Sacred Heart Province of the Franciscan Order in Teutopolis, Ill. He entered the Novitiate at the latter place October 13, 1900, and made profession of Simple Vows October 13, 1901, and of Solemn, October 23, 1904. He was ordained to the holy priesthood by Rt. Rev. J. J. O'Connor, Bishop of Newark, in the Cathedral, June 4, 1906. During the little more than thirty-three months of his priestly life he has labored in various parishes of the Newark Diocese, especially those of Passaic and Singac, and has made numberless friends who will be saddened by the sudden news of his untimely death. He was attacked last Friday, March 12, after a hard day's work of hearing confessions and preaching, by the illness which steadily led on to death. He said Mass Sunday for the last time. Pneumonia began its work and relentlessly put an end to his young life in four short days. When Father Stanislas opened the Novena to St. Joseph at St. Mary's last Thursday evening, he little thought that during those nine days the prayers would be offered to the "Saint of Happy Death" for the peaceful repose of his own soul. R. I. P. (Fr. N., O. F. M.)

Pittsburg, Pa.—A very successful mission at the Italian church of St. Peter, conducted by the Rev. F. Valeriano Pianigiani, O. F. M., of New York City, was closed Sunday evening, March 7, by a grand procession of children and Benediction of the Blessed Sacrament.

Glen Riddle, Pa.—On the Feast of St. Catherine of Bologna, March 9, a solemn religious reception took place in the beautiful convent chapel of "Our Lady of Angels," this place. Fifteen young ladies were invested with the habit of the Third Order Regular of St. Francis by the Rt. Rev. Bishop Prendergast.

Clinton, Iowa.—The Sisters of St. Francis, whose motherhouse is in this city, have secured the permission of the Most Rev. Archbishop Keane, D. D., to erect a large and handsome new academy, work on which will very probably begin next fall. The new structure is planned on the site of the present Mount Alverno, the motherhouse of the Order. Mount Alverno and Mount St. Clare occupy adjoining hills in West Clinton. It is the present purpose to remove the former and erect a new academy in its place, using the old academy for the motherhouse.

Teutopolis, Ill.—The Feast of St. Joseph, the glorious Patron of St. Joseph's Seraphic College, this place, was celebrated with wonted splendor by the faculty and students. The solemn Highmass was chanted by Rev. Fr. Samuel Macke, O. F. M., the Vice-rector, assisted by the Rev. Franciscan Fathers Leopold Kitt, as deacon, and Eugene Hagedorn, as sub-

deacon. The Very Rev. Fr. Rector Hugoline Storff, O. F. M., preached an eloquent sermon on the dignity and sanctity of St. Joseph. At two o'clock Fr. Rector sang solemn Compline, the students' choir chanting their part four-voiced. Benediction of the Blessed Sacrament concluded the impressive services. Being a free day, the students spent the rest of it in playing a lively game of ball.

—Rev. Fr. Roger Middendorf, Definitor Provincial, conducted a retreat for the Sisters of St. Joseph at Corondelet, St. Louis, the week before the Feast of their Patron.

—Fr. Callistus Wegener, O. F. M., who has been laid up in St. Anthony's Hospital, Effingham, is slowly recovering.

Colfax, Ill.—Rev. Fr. Gabriel Lipps, O. F. M., the zealous Pastor of St. Joseph's church, at this place, has recently remodeled and renovated the interior of the church and installed electric lights therein. To show his good people the handsome improvements made, special dedicatory services were held on the evening of March 18, at which the Rev. Fr. Pacificus Winterheld, O. F. M., of Bloomington, Ill., delivered an impressive and eloquent sermon, commemorating especially St. Patrick, the great Apostle of Ireland. On the following morning, the Feast of St. Joseph, Patron of the parish, the Rev. Fr. Maurice Ripperger, O. F. M., of Minonk, Ill., preached the panegyric on the great Saint during the solemn Highmass, celebrated by the Rev. Fr. Linus Braun, O. F. M., of Peoria, Ill. We heartily congratulate the Rev. Pastor and his generous parishioners on the truly artistic improvements just completed, and which make St. Joseph's church one of the finest in the county.

St. Louis, Mo.—(Correspondence, March 15, 1909.)—Rev. Fr. Vitalis Feldmann, O. F. M., died at St. Anthony's Hospital, Chicago, on February 20, after a very short illness. On the preceding Sunday he had preached the sermon during the Highmass at St. Peter's church and in the evening began to conduct the annual retreat for the community at St. Augustine's church. But on Tuesday evening he was obliged to stop, the last meditation he gave being on death. Fr. Francis Albers continued the retreat. Fr. Vitalis' condition rapidly grew worse, pneumonia setting in. On Saturday morning he received the last Sacraments and in the afternoon, at 3 o'clock, he passed away rather unexpectedly.

The funeral took place from St. Peter's church on the following Tuesday. Fr. Bartholomew Feldmann, O. F. M., of St. Augustine's church, a brother of the deceased, sang the solemn Requiem, assisted by Fathers Angelus Bill and Leo Kalmer, as deacon and subdeacon, respectively. Many priests, both secular and religious, were present in the sanctuary, whilst the faithful attended in great numbers. Fr. Francis Albers, of St. Augustine's church, preached in German; Fr. Titus Hugger, also of St. Augustine's, in English.

Fr. Vitalis was born in Rieffinghausen, Westphalia, on March 9, 1865, entered the Franciscan Order at Teutopolis, Ill., July 27, 1889, and was ordained priest at St. Louis June 24, 1895. He was stationed at various places in California, especially at St. Turibius' Mission and at Fruitvale, near Oakland. In August, 1906, he was transferred to St. Peter's church, Chicago, where, through his untiring zeal, he effected much good and gained many friends. R. I. P.

On February 26, Fr. Zephyrine Engelhardt, well-known to the

readers of the MESSENGER, arrived in St. Louis from San Francisco on an unusual errand: He was the official carrier of the documents of the Court constituted some months ago by the Most Rev. Archbishop Riordan to examine the cause of the Servant of God Fr. Magin Catala, O. F. M., one of the pioneer Spanish missionaries of California. The rules laid down by the Sacred Congregation of Rites are most strict in such matters, and the documents in such a case are not to be entrusted to the mails; hence Fr. Zephyrine should really have gone on to Rome to deliver the documents to the Secretary of the Sacred Congregation in person; he was permitted, however, to content himself with bringing them to St. Louis and there formally delivering them into the hands of Very Rev. Fr. Provincial Cyprian Banscheid, who was shortly to set out for Rome.

Since an examination of this kind is of rare occurrence in these parts, it may not be without interest to give a short account of the procedure. The object of the examination was to prove that no undue veneration, as forbidden by the decree of Urban VIII., existed for Fr. Catala. Because if public veneration or cultus had existed, the Sacred Congregation would not permit the cause even to be taken up. A number of witnesses were examined to prove that no public cult existed; all these witnesses were obliged to take two oaths; their depositions, covering 200 type-written pages, were taken down word for word in English, after which a copy was made to be sent to Rome, whilst the original is to remain in the archiepiscopal archives. Both copies were bound in parchment, tied up with three long white silk ribbons in three knots and sealed with wax by the Most Rev. Archbishop. The copy destined for Rome was put into a tin box expressly made for the purpose, locked and sealed, and the key put into an envelope, sealed and addressed to the Secretary of the Sacred Congregation of Rites.

Besides examining witnesses the Court was also to obtain the writings of Fr. Catala. Hence, according to a decree of the Most Rev. Archbishop, read in all the churches of the Archdiocese of San Francisco on a Sunday in November, every one possessing any written communication of Fr. Catala, was to deliver same to the Court. Three documents were thus obtained, but none by the hand of Fr. Catala; two bore his signature, while the third only contained some passages claimed to have been written by Fr. Catala. These three documents are also in the box destined for the Sacred Congregation. It is to be hoped that the cause of this Servant of God may soon be brought to a happy end. A life of Fr. Catala from the pen of Fr. Zephyrine is to appear this coming summer.

—Very Rev. Fr. Provincial Cyprian Banscheid left St. Louis on the 14th inst. for Europe to attend the General Chapter of the Order at Assisi on May 29. He sailed from New York on the 23d inst. on the steamer "Kronprinzessin Caecilie." During his absence Fr. Benedict Schmidt, of St. Louis, will take his place as Commissary Provincial.

(Fr. M. S., O. F. M.)

—OPEN not thy heart to every man, but discuss thy business with one that is wise and feareth God.

—IF patience be not exercised through love, it is odious and without value.—*St. Gregory the Great.*

If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

Bronx, N. Y., Feb. 22, 1909. Enclosed alms was promised St. Anthony for the recovery of my diamond ring.
K. V. R.

Charlotte, Mich., Feb. 22, 1909. For the happy return to Holy Faith and its practices of a member of the family, I herewith return thanks to dear St. Anthony and enclose promised alms.
M. McQ.

Bucksville, Pa., Feb. 22, 1909. For securing a nice little home near our church, I sincerely thank our dear Lord, His Blessed Mother, St. Anthony and the Poor Souls and enclose a contribution to St. Anthony's Bread. A. G. M.

Derry, N. H., Feb. 22, 1909. For the restoration to me of a lost pair of glasses I sincerely thank St. Anthony.
C. A. MacD.

Toronto, Ont., Canada, Feb. 24, 1909. Sincere thanks to St. Anthony for having rented a house during the winter season, also for the success of a business transaction for my brother, and for many other favors. Enclosed alms and publication having been promised, I gratefully fulfill my obligation. L. S.

Cincinnati, O., Feb. 24, 1909. Enclosed alms was promised for the poor students, if through the intercession of St. Anthony I would be cured of a severe attack of stomach trouble. Although not entirely cured, I am much improved, and herewith fulfill my promise in thanksgiving to Jesus, Mary and St. Anthony. F. U.

Butte, Mont., Feb. 25, 1909. Enclosed find alms promised St. Anthony if the sickness with which my little boy was attacked would not develop into any contagious disease. E. J. L.

Pittsburg, Pa., Feb. 26, 1909. Enclosed alms is in thanksgiving to the S. Heart, the B. V. Mary and St. Anthony for procuring good employment for me.
M. E. C.

Soldiers Grove, Wis., March 3, 1909. In a fire, which destroyed our house, the only thing saved and untouched by the flames was my dear mother's chaplet of St. Anthony, composed of wooden beads. A. V. F.

Louisville, Ky., March 3, 1909. We desire to express our sincere thanks to the Holy Family, St. Anthony and the Poor Souls for granting a special favor. We were having some trouble over a deed to some property involving several hundred dollars, and to our surprise it was settled without our having to pay one cent. X. Y. Z.

Ireland, Co. Sligo, March 3, 1909. Sincere thanks to St. Anthony for obtaining a position for my sister and for keeping my brother from bad company, also for several other favors obtained through his intercession. M. K.

Cincinnati, O., March 3, 1909. Sincere thanks to the B. V. Mary, St. Joseph and St. Anthony, for having obtained more work. As I promised publication and enclosed alms for the poor students, I herewith fulfill my promise. P. J. W.

Pittsburg, Pa., March 3, 1909. For obtaining help in financial trouble through the intercession of St. Anthony, after promising Holy Masses for the Poor Souls and publication in the MESSENGER, I return my sincerest thanks to the good Saint. M. D.

Madison, Ind., March 4, 1909. Enclosed alms is in thanksgiving for having obtained a good tenant. B. A. M.

Chicago, Ill., March 6, 1909. For the cure of a very sore finger, I return thanks to St. Anthony and Blessed M. Marg. Alacoque and fulfill my promise of publication and enclose alms for poor students. K. C.

Cincinnati, O., March 7, 1909. In thanksgiving for a great spiritual favor conferred on my brother and a temporal one on myself, I enclose alms and beg publication in honor of St. Anthony.
C. B.

San Antonio, Tex., March 8, 1909. For the speedy and profitable sale of some property I return sincere thanks to Jesus, Our Lady of Victory, St. Joseph and St. Anthony, and enclose a donation for the poor students.
M. G. W.

Rock Island, Ill., March 10, 1909. With many thanks to the Blessed Virgin, St. Joseph and St. Anthony, I herewith fulfill a promise made some time ago for the successful sale of some land, and enclose the alms agreed upon then.
L. C. G.

Dayton, O., March 11, 1909. For preserving our home from a threatening fire which had already attacked our neighbor's house, I sincerely thank good St. Anthony and enclose alms for the poor students. A. H.

Perth Amboy, N. J., March 12, 1909. Enclosed find alms which I promised for St. Anthony's Bread, if my brother secured steady employment, which he did. J. W. B.

Meadow Bluff, W. Va., March 12, 1909. For the recovery of a sum of money that I had considered lost, but of which I have already recovered more than half, I wish to express through the MESSENGER my sincere thanks and enclose promised alms. B. C.

Kansas City, Kan., March 15, 1909. As I promised St. Anthony two-thirds of my first week's salary, if I secured a permanent position, I herewith gladly and gratefully enclose that amount. T. M.

Besides the above the following "thanksgivings for favors" have been received: J. M., Cincinnati, O.—M. C., San Francisco, Cal.—A. E. S., Laurium, Mich.—M. E. McD., St. Louis, Mo.—A. H., Canton, O.—W. J. H., Suffield, Conn.—J. R. R., Decatur, Ill.—T. P. G., Birmingham, Ala.—M. McC., Shamrock, Tex.—M. A. B., Whitehall, Mont.—F. C., Negaunee, Mich.—M. O'F., Danville, Ill.—A. K., Newpoint, Ind.—P. E. M., Clarion, Pa.—R. T., Cincinnati, O.—J. C. C., Batesburg, S. C.—M. K., Reading, O.—H. S., Cincinnati, O.—C. G. S., Cincinnati, O.—L. L., Providence, R. I.—M. W. P., Cleveland, O.—J. E. A., Cissna Park, Ill.—C. D., Cleveland, O.—A. C., New York City.—E. S., Ashland, Wis.—M. E. M., Portsmouth, Va.—M. D., Brooklyn, N. Y.—D. G., Los Angeles, Cal.—J. B., Newark, N. J.—M. F., Central City, Colo.

Days of Indulgences in April.

On the 3d. St. Benedict of Philadelpho, I. O.

On the 8th. Holy Thursday.

On the 11th. **Easter Sunday. General Absolution.**

On the 16th. Anniversary of the Profession of Our Father St. Francis. **A Plenary Indulgence** for all who renew their profession, or if legitimately prevented to receive the Sacraments on this day, the Sunday following.

On the 24th. St. Fidelis of Sigmaringia, Martyr, I. O.

On the 28th. St. Lucius, the first Tertiary.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. BENEDICT OF PHILADELPHO.

Obituary.

Of your charity pray for the repose of the soul of GERTRUDE TRAAGESSER, who died August 2, 1908, at Pittsburg, Pa., a zealous member of the Third Order since May 20, 1888.—MISS MARY A. TOBIN, who passed to her reward November 1, 1908, and her mother, MRS. MARY A. TOBIN, who died December 22, 1908, at Boston, Mass.—MRS. CATHERINE AUTH, a faithful Tertiary, who departed this life January 27, 1909, at Pittsburg, Pa.—PETER NYE, who passed to his reward February 4, 1909, at Edon, O., at the age of 67 years. He was a faithful reader of ST. ANTHONY'S MESSENGER for eleven years.—LAURA MURRAY, who departed this life February 6, 1909, at Lafayette, Ind.—MRS. ELLEN CASEY, mother of Ven. Sr. M. Placide, O. S. B., of Christie Indian School, Kahanis, B. C., who departed this life February 11, 1909.—REV. AUGUST M. QUATMAN, who died March 10, 1909, in Cincinnati, O., at the age of 62 years, twenty-five of which he spent as Pastor of St. Francis de Sales church.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

THE QUEEN OF ANGELS.